M1646
Barn, Lunch and Afternoon Coffee
Saturday 16 August, 1969

LUNCH

Mr. Nyland: I promise you that sometime, we will have a leisurely meal, that you can sit for an hour at lunch, and half an hour lounging around and drinking your coffee, and forget about physical work. But we're not in that particular state, yet. There are very many things that have to be done for two reasons. One is, naturally, that the winter is coming, and we have to protect several things; we know a little bit what the winter is like from last winter, and, I think we have to be a little bit better prepared. The other is the possibility of myself going to the west coast, which I would like to have take place at the end of September, about. I don't think this time I will stay away too long, maybe two or three weeks, but then, coming back, we still will be in October, and October usually is a very good month also for outside work. So what we don't finish before I go, I think we can finish during the time I am away, and also, when I come back. So that I can go into a hibernation of winter with a peaceful heart.

But in thinking about all of this - the Barn, and us coming here - what is it really that the Barn gradually starts to represent? Because it is different for different people. And, naturally it would start with curiosity. Then by hearsay, one believes that there is something else. And then there may be people attracted to come here for that particular purpose.

In the beginning, the Barn and the activities is like a library. It's really by this time quite, a quite nice little bookstore. There are books on all kind of different subjects, and also those who browse around have an interesting back-

ground. And one can satisfy, to a great extent, the curiosity of seeing what goes on, and then you can go out of the bookstore, without really being affected. You may also come into the store and look for something, when there is not as yet enough of an index, so you have to ask, and the different people don't know what is on the shelves. They cannot really advise you, and whatever they say, they say from their standpoint only, not knowing any better - but perfectly willing; at the same time, not at all adaptable to old and young. Because we have a variety of different people here, and we add a little bit of a project, from one side or another, and things have to be organized until they can run on their own steam. Where exactly that point is where this question of autonomy starts and where autocracy ends, it's very difficult to define. But we are still, in many ways, in the state of a bookstore, with curiosity which can be satisfied, and for the time being can even require different customers to wish to come back time and time again to look around if something else may be there that they have overlooked. Gradually there will be something like an encyclopedia, that you can look up - which direction to go - in order to find out what is needed for the solution of a problem in my life.

I hope of course that with the growth of everything that is being contributed by everyone who comes, and whenever we continue and continue, time and time again - Saturday and Sunday, to be here - that gradually the bookstore will change in its character. It will become a medicine chest. But that of course requires that a person starts to understand what he has been reading. And then he will come to a conclusion, that at certain times he is a little sick - psychologically and that then he looks to the possibility of entering that kind of laboratory, where all kind of chemicals are on shelves, to want to know what he should use at a certain time,

for a certain purpose. And that will take a long time, because people to not know in the first place that they are really sick. And they keep on talking about how well they are, and in doing that they forget all about discussion of their maladies. And when a note is introduced of someone saying, "But are we all sick?" or "Are we all asleep?" Every once in awhile someone will say that it is right - we are asleep, and that's the end, and they go out of the laboratory without having profited by it. I say young and old - it is very difficult to have one general panacea for everybody. And a person who comes - he doesn't know what to do, and relying on those who will tell, he may misinterpret, or, that what is being told, is told in such a way that it is not palatable at all. And then such a person is lost. And then he starts to ask, "Why do I even come here? It is not even a bookstore with interesting volumes. It is something that looks like a hodge-podge kind of thrown together, and there is no particular reason why I should wish to be here. Because what is there for me, and to what extent do I consider myself, then, being young, and wishing from the world a great deal - why should I even associate myself with these kind of things now, when I cannot see straight; and when I really don't know, and when I have to live down many experiences of myself - how can I get rid of them. Or how can I, out of all of that, distill something that is worthwhile?"

There are people like that - I would almost say, many of us are like that. Many of us are sick, and not knowing it, we think we are healthy. And we are healthy in a very superficial way. But as soon as we want to talk about something that is concerning diseases, or things that really affect one, or that are problems for us, the laboratory is not sufficiently staffed, as yet, by assistants who can be of certain help. And as a result, what will happen to us? You see this is the problem that of course that I think about, because what will be the future of this kind

of laboratory? I call it a medicine chest, because when there is something wrong with you, you know you may need boric acid, or some kind of a salve, or something that will heal a wound, or something that gives you instructions, or something that will prevent further deterioration, and you use some iodine, or hydrogen peroxide.

Psychologically, what is there that one can use? And of course one says, there is only one way by which a medicine ought to be used, regardless of what is the name written on the bottle. It is always taken innerly. That is, one always has to digest it. It is never rubbed on, on the skin, it has to be taken internally. Because the purpose of a medicine chest is to find a medicine where the instructions are: "Constantly, this is to be used for your inner Life." And when it becomes so monotonous, that every bottle, practically, has that some kind of an inscription, you start to doubt if that what is in the bottle is really the one and only salvation for you. When one says - you have to keep on working physically - the question is always, "At what?", and you select that what you think you can do. But the selection is all yours Because it is not the responsibility - not even of assistants - to tell you what you should do; because they do not know what you wish, and maybe they don't have dexterity or ability to see within your inner Life. And maybe they don't know anything about you - what has happened in your education, and at what particular place your psyche now happens to be. And that what is the requirement of anyone who comes here for Work, is that they have to have a desire to wish to work. And I don't mean by that, now, a wish for Work on yourself. Because that has absolutely no meaning, when a person is still psychologically sick. He has to be healthy first, before he can even think or consider the possibility of further growth.

What happens when he starts to grow, when he has healed a little bit, when his psyche is more or less in equilibrium - that what is the laboratory returns to become a store. But this time, it is like a study house. It is something where something is taking place, where one knows what kind of book is needed, and one starts, then, reading and studying; and, in that way, it is as if in the store is a table with ideas, and one sits down and eats them. I'm talking about the second stage where there is enough that it could serve everybody, in a very special way, and the attraction at first is what looks in the bottle maybe, red or green, or yellow, and you are attracted. But it has to be taken internally, and this is where the practice comes in. This is where the honesty comes in. This is where one starts to settle in one' own life within the realm and within the confines of the Barn, and within this framework of one's own psyche, that you start to realize that it is entirely up to you, and not to anyone else to tell you what to do, then only a very small indication in the direction where you might go. And sometimes an indication of directions where you should not go, as yet. Because when you're sick, you don't really know what is right and what is wrong for you. And sometimes it is necessary that one takes the advice of those who are a little bit more mature to tell you - "Stay away from that for a little while - at the present it's too dangerous. That kind of medicine if you wanted it - it would have a skull and crossbones on it, and it may even be poisonous for you." But that is really all - to stay away from that what is dangerous, and to adhere to that what has a possibility, or a chance to give you something. And the responsibility is still on you. And it doesn't matter if you are young or old, that responsibility is based on the wish to grow - either in ordinary life, either to become in life the kind of a man that you consider an

ideal; a man you might think about as something that is desirable, for which you have perhaps certain examples; about people you have read about; people you have heard, people you have seen; the indications of the kind of a family you come from; what there was in your father and mother that appeals to you; what it is that you feel as a son or a daughter is belonging to that kind of a family, in order not to put the family to shame, but to continue, you might say, in a certain direction in which you feel that at least you uphold certain forms of ethics.

I say it is a long time that you have to spend in that kind of a laboratory; because you have to be nosing around a little bit and smelling things out. Maybe you have to open a bottle and see if the smell is right for you. And maybe it isn't, and maybe when you open it - like sulfuric acid, it starts to steam, and the fumes are obnoxious. Ammonia is not always good when it is too concentrated. There are many things that is too soapy and are too slippery. Many things are too dry, and you don't want to eat them because you need something else with it. There are many things that you don't know, and that are unknown quantities for you, but still they're on the shelf, so they must have a meaning; and it will take a long time before you have studied enough in that kind of psychological chemistry, so that you then, once and for all know what is right for you. And as soon as you enter the store when it has become a Study House, you will go immediately to that what you know will give you solution to the problems you are then facing.

I wish you would look at the Barn as a whole, as an activity in human nature, where a few people get together with an aim, and where there is a possibility of an exchange. And not to be critical about-such-and-such is so-and-so, and I don't like them; or - that what is here is not for me - because I assure anyone who dares to say that, that he is stupid. There is in this Barn, with all the people who

come - the different activities and the contacts with ordinary life - more than enough for anyone who wishes to work, to do something - and again I say, not Work on himself. He has to find a place. He has to know in what direction to go. And what is needed is simply a desire to remain alive. When he knows there is something in him that says, "I have to find certain things," it is to be found right here, and you don't have to go in any other kind of a direction, the same way as when Ouspensky in search for the miraculous went to all kinds of places of the Earth - India and the rest, and Ceylon - and finally coming back - right there it was, in St. Petersburg and Moscow.

All the different things that you believe in the changing of certain conditions for yourself, that they will help you, you carry your own sicknesses with you, exactly like poverty. You have to make it first within the realm - if it is so terribly obnoxious that you cannot stand it, then get out; but it is still a question - who is obnoxious, either you, or the conditions? There is enough, I say, of all kind of things for anyone who is more or less normally inclined to wish to do something, and one requirement is, not to be lazy. How often does Gurdjieff say this? How many times has he told the little story of the boat which only could contain two things - the man who rows it, and a cabbage, and a goat, and a wolf. That something like that meant an extra trip back and forth, because, you see, that what had to be taken across was really animostic as far as one of the others are concerned, and there was only a couple of things that could remain neutral - for instance, the wolf wouldn't eat the cabbage.

But you see, all of that comes back to something within yourself. And whenever there is a desire that I want to do something, it must be based on a very

definite understanding with myself - and this time it is an understanding - it's not the knowledge. It's an understanding of my Being, and looking at myself, and then, if I can at certain times accept myself for whatever I am, and not stare myself blind on the differences that there are in me, or the things that I discover as I go on, and I grow a little older, or perhaps even that I will discover because I become interested in Objectivity. All of these things have no particular meaning, then only given one - giving one particular wish - that something could exist, which could become neutral regarding all of that what I am. But we're not as yet talking about Work on oneself. That is reserved for the Study House. We are still talking about the tremendous quantity of material right at your hand that you can do. The different people - psychologically and otherwise, sick or not sick - who can be of use to you, and where you should go out towards them, instead of waiting until they come and tell you what you should eat. Taste a little. Smell a little. That is why your nose is above your mouth - so that you can smell first before you eat, so that you don't have to drink turpentine thinking it is water.

What is it that you wish? Again that question comes up. When you come here again in the morning, what is it that you then expect? And how will you be? Because it comes down to what you are - not what the other people are. Let them be, for whatever they are in their world. You have no right to tell what you think they ought to be. You can be, and you have a right to tell yourself what you think you must be.

Well, enough of that - you understand what I mean. You understand the basis on which this whole affair is - you might say - founded. Where it will have to stand; where it will have to be built; where the structure and the building of it

is up to you. And the permanency depends on the amount of perspiration that will go in mixing the cement. That what you need for yourself is the assurance that you are part, and that you need not go away as yet. But of course those who wish to go away - they must go. Why should we keep them? But whatever it is that one then has as a particular kind of inclination of judging their stupidity, they have their life to live, and let them do with their life whatever they think is necessary. If no one wants to take advice, you just go ahead and hit your hand against -- your head against the wall.

It's not in contradiction to what I've just now said that I want to celebrate, again, a birthday. We always stay with them, everyday - I've said many times, a birthday is not anydifferent from any other. But for oneself, it is a day of recollection; it's a day of realizing the past, and here I am - I, poor man, standing, and still being as clever as always before, and nevertheless having studied philosophy, psychology, science and religion, and still I am in so many ways such a fool, and I don't know. And on a birthday one prays to God for giving Light, so that within the means that one is capable, and whatever the thoughts are that one wishes to do, that one says, "I hope that that what will - what I will do, will be blessed." Sometimes when one is a little over-religious, one says that it's in the name of the Father, and the Son, but I would like to say only the Holy Ghost. Because that what really could give us the spirit of wanting to continue to live, and to continue in our life, and to end with the life-span that has been allotted to us, that then in that particular period - from each birthday on - I make a vow, that in the next year I wished that it will be based on spiritual development; and sometimes I don't dare to say that that spirit ought to be holy. But the way I will look

at all the opportunities of my life, and when I consider differences of that what belongs to Earth and that what belongs to Heaven, what is for me of a higher kind of a level, every once in awhile I attach to it the word, 'sacred'; and then I say, "I hope that in the rest of my life during this one year that is ahead of me, that there may be many moments in which I will be reminded of the sacredness of building for myself my soul."

The whole idea of Work is based on that kind of seriousness of being engaged in something that will help me - of course in ordinary life - otherwise I wouldn't - otherwise I would simply live as I would like to, and then by the end of my life I would expect a package, and then when I would open it, I would say "Ah, that's my Soul. It has my name on it." It's not that way it's going to be. There will be constantly Work. Because the whole Universe is based on forces - forces of attraction, and forces of keeping things away. The whole life of an atom is based on the relationships of certain forces - sometimes as points, sometimes crystallized in the form of electrons and neutrons. And it is that picture that we have to become familiar with, that we as human beings are containers of Life force, and that that what constantly will remain - in a dynamic way, wishing - sometimes we call it 'Freedom', sometimes we call it 'Understanding', and sometimes 'Consciousness' and 'Conscience'; all of that comes to the same thing, because in the end there is only one word, and we call it 'God' for us. I hope for Joanne a good year.

Cindy is cook? Yeah? (Yes.) You take care of the coffee, then? (Yes.) Good.

COFFEE

Mr. Nyland: So, how will we talk today? There are a few things I want to mention - are there people sitting way back or is that just fata morgana...huh? (Voice: fata morgana) It is fata morgana. All right, we leave it at - no, I see fata morgana is moving (laughter). Yeah, maybe.

This coming week is moving week for Nishimuras - Saturday will be moving day, and Len is taking care of a few people who will help, who will clean up after they leave - that is, after the furniture of Nishimura is out of that apartment, so as to get it ready for the following Wednesday, when there will be the first group in New York, and resumption of Group II and Group III, partly open group in that new apartment. So Saturday will be the delivery of all the furniture up at Nishimura; and before the truck goes from here, we will have to load in a few things that belong to our meeting place, and I would like to know who can take care of what has to go ...chairs...you know the different things that are - since they have to do also - John, maybe you will take a hand in that, huh? Could you? (John: All right). We have to have the recorder there also? (John: Those I'll take care of). Yeah. And the chairs...? (John: Chairs, and the platform and) Huh? And what else? (John: The platform, a couple tables, the...stand, the microphone...I think that's about it.) Good, will you...will you put it together so that - Len, will you pick it up? Where are you, Len? (Robbie: Len is not here.) Huh? (Robbie: Len is not here.) Where is he? (Robbie: He's with the baby.) Oh. (Robbie: Babysitting) Then you have to convey it to him. (John: Len talked about wanting the truck to be loaded here Friday night.) Which is all right, if we put it in, in a special place - he knows what is to be loaded, you

know? - there won't be music this Friday, anyhow.

So from then on we will start our regular schedule, again. But music will be on Fridays at Nishimuras, and we'll try that out to see how it works - it will be inconvenient for those who may want to come from New York; it will be more convenient for those who live around here - whatever it is that you wish to decide and whatever you think that you want to do, it's all up to you. Regarding this question of helping Nishimuras with the particular cleaning up and arranging and so forth, I've made it into a project belonging to the Barn. And I'm appointed by Georgie Nishimura as general contractor. So, it's very good title to have, and I have to delegate among some of us the kind of work so as not to interfere and not to arouse any particular jealousies. It will stop being a project when they have moved in and everything is in order.

I only say this because you have to understand sometimes how these projects start, and the reason partly why they happen to exist as a project. It is of course obvious that anyone who wants to do a little work there and could earn some money, would be there trying to get it as fast as they can. I have to look at it from the standpoint of everybody having a chance if there is a possibilitiy for that. And also one must realize that these kind of things only start to exist because the Barn happens to be here. And it is only because of the mutual help of everyone who is coming here that such a project actually can be executed. As such, it is exactly the same thing as any kind of activity that we are engaged in as for as Warwick is concerned, where I've said many times the roots are in the Barn. And for that reason, the Barn has a very definite right on any kind of percentage that should accrue from that kind of activity. The rules as you know are ten

percent out of the gross sales of any kind of an undertaking, and, as in the case of activities where investment was involved, an additional ten percent to repay the investment, which is in many cases impossible; sometimes it's impossible even to have ten percent; but that is a matter for me to decide, and also how lenient it is going to be - definitely much more lenient than a bank would be, because that is the outside world and this stays within us.

It was a little surprising when I mentioned this to someone, about it, that the reaction was not entirely understood. And for that reason I bring it up. What would you be at the present time without this activity? It is a fact of course that you're in Warwick. It also is a fact that you have your own capacities. So I'm not arguing about it in the least. But here is something that comes towards you by means of all the different people who are here, functioning together. And it is, of course, logical to consider it as a project that belongs to all of us. And that therefore, the ten percent is again to the Fund, which again, belongs to all of us, although I may be temporarily the kind of a person who's responsible for the distribution.

I was as I say a little surprised. Because I think it is a condition sine qua non - it is something that is so obvious. It is something that cannot, not even be expressed in terms of ten percent. What is it that you do get, and to what extent do you actually understand what you are getting? And to what extent are you even willing to have that kind of an attitude, when you say 'open' that of course, that there also results in being able to give whenever you can give for the maintenance of something that has helped you. And if there is any particular question - and I will say every once in awhile certain things about money which I have said before; try to understand when I use the word 'privilege' - it is a privilege for all of you

to contribute to this kind of a movement. It's a movement which is not just anything that happens to be anywhere, as a little lecture here and there. It's a movement that is quite definitely based on the preparation of food, of that what is given as formula, or recipes, by Gurdjieff. And that we are trying to - you might even call it concoct - to make something out of it, so that it could become of benefit, so that you can eat from the ideas table, and not have to satisfy yourself with a few little crumbs that you might pick up here and there, if you didn't know any better and happened to read ALL AND EVERYTHING all by yourself. Things are sometimes chewed, and chewed over and over again - ad infinitum - and sometimes very much against your own grain; and sometimes without having any realization of what is taking place. Sometimes you don't understand the attitude that you should have, to be privileged at the present time to hear about a way out of this life. And how to find out which road to take, and what to do about your Life. Many times I've said it is at stake. You don't understand it quite, if you just think that everything would go on hunky-dory if you just let it go, in the direction of unconsciousness. There has to be a very definite idea on the part of yourself that you understand what is meant by this question of Freedom, and Objectivity. And it is completely different from any other form of subjective development. It's a question of the three centers of Man as he is - in whatever repetition it can be that he uses any one of such centers, he will never get off the ground. But when it is a question of trying to develop and what we call the development of three possibilities or potentialities for bodies that in that there is a means for a man to actually understand something about his life on Earth, and the reason why he happens to exist. And whenever yet that kind of a thing is

given to you, almost I would say you should go down on your knees in front of it, and to say, "My God, what is it that Gurdjieff has actually given," that is there all together in one book, and that is now in some way or another given to you in a little bit of a form, so that you can understand it, perhaps a little better. But otherwise you would have to go through all the different science, or philosphies, or the different things that you are acquainted with partly, and take out a little bit here and a little bit there, and patch it together into some kind of a system. What Gurdjieff has given is really that kind of a Unity, that kind of coherent entity of certain things that belong together and are related. And here it is for you. And don't ever think that it is expressable - what your gratitude should be in any terms of money. It is not at all measured in that way. It is measured in your attitude of gratitude, and money because just incidental. Because you know damn well that things have to be maintained. So it is a logical conclusion that you draw, that you know either, you are part of that, and I say it again, it is a privilege, if you understand what is meant by Gurdjieff's life, his Work, and his death.

Because here we sit, and you can ask certain questions. And you can ask them about ordinary problems of life in relation to that what we call Objectivity, or a viewpoint that perhaps can solve certain problems for you; where maybe you would have to study some other kind of an esoteric book, or figure things out mathematically, and then, maybe, come to some conclusions via the I Ching which you cannot as yet interpret completely, so that they become satisfactory to you, and that it is dependable. This is dependable, if you wish to Work.

The question of Work always changes that kind of a theory by means of a practical application into a result for yourself. And your Work has to show you that there is something much more solid that really could take place, and it does

take place, if you Work. But it will not take place if you just hang on a little bit, or if you want to go over into all kind of theoretical considerations. If there is nothing that you understand about Work, then ask. If there is really still not enough clarity of what is meant when we use the terminology of creation of I , and the reason why 'I' should be there, and not - and not LSD, that something can happen to you in your ordinary life with enjoyment, going into certain directions, which of course can give you a state of excitement. You can go to the opera, you can hear music, you can go and enjoy Nature, you can sit somewhere in silence, you can even contemplate the Universe, maybe you have a little bit of a feeling that there must be a God existing somewhere. But how will you reach it? Where will you go, even if you have a feeling within youself, and you know it is there, what is going to open the door to it?

So when I talk about these kind of things it is without any question - one gives half one's kingdom. One shares. Not only money - that is very small. You share your wish that certain things can be maintained, for yourself as well as for others; and you try to learn what it is to love other people's lives, because they have as much a right as you have, and they are alive, and whatever enlivens them could be profitable even to you; so that in the end you may have an understanding outside of this world, and that in returning to this world, you may be able, really, to know what to do.

What Man's aim is, if he says it in all kind of humility that he tries to become what for him seems to be God. And when one looks at the attributes of such a God as described in the Bible or elsewhere, and one says omniscient , and omnipotent , and omnipresent - what is meant? Of course it's a little

obvious. Omniscient is Consciousness. Omnipotent, of course, is the Will of Man - his strength. 'Omnipresent' is his Conscience. And that therefore in the development of a man, as he is now potential, and the possibilities he has when he knows how certain things in him, and belonging to him, can become objective regarding what he is now. That then in that kind of a development, and becoming full-grown, and as a result of the full grown-ness of three bodies, would have a possibility of an equilibrium, and quite definitely a certain form of harmony, that then he could represent, just as a little indication, what God represents in His - the Totality of His Being.

So when we talk about these kind of things, we talk about very serious questions. And that therefore many times I say, when there is a meeting - and this applies now to all the different groups everywhere that we know about, and where we are a little bit in contact - and also, when I want to mention that those who are responsible for answering some of those tapes, that they are still a little bit delinquent, because they look to so-called 'headquarters' to find out what we can do to help them. You see, it is an extremely difficult problem, and you may not realize it. Because that what we are trying to do is to undo the naturalness of one's unconsciousness, and to put in the place, something that we don't know very much about and cannot define, but it certainly has the quality of Great Nature, and we call it simply Conscious and Conscientious , in order to be able as men to have a Will - to be able to do. And that, for instance, in wanting to disseminate such ideas to other people who have not the particular possibility to be here; and who of course, are jealous, and see by some means or hook or crook, how they can come here in order to profit, if they can profit;

and then when one hears every once and awhile reports - when such people return to their own homeland, and then tell what is what, and what impressed them, and one gets then a little tape, and you find out what has actually happened, and what has affected them, and to what extent have they conveyed certain things that exist, and to what extent have they been open to that what was here.

And it makes me think every once and awhile, because it is a terribly severe problem to unseat one's unconsciousness. And it requires a tremendous force, and sometimes I doubt that a little tape will be strong enough. And that a little bit of reading will actually help, and that maybe it is necessary to go and poke them in the ribs physically, and to tell them "For God's sake wake up, and don't talk all the time about all kind of lovely little things, but from the standpoint of Objectivity they are nonsensical" - and I will send this kind of a tape if it comes out well to such people, to start to realize what is the requirement of a group, because at least one can start from a level where there is no nonsense, and no discussion of ordinary life just because it happens to be talked about, and where it sometimes takes forty or fifty minutes before the word Work is even mentioned by them. And sometimes I believe that maybe it is an impossible task, that they, dependent on a couple of tapes which they get, and a little bit occasionally - a visit - that then maybe, that's not enough; and that, as I say, something has to really irritate them, so that they don't feel right; and that a gift to them should be a hairy shirt which you would advocate then for them to wear; so that they are reminded of the aim of what is this Work about. What is really in one's mind when one says, I want to Work on myself , and what it is that I want to do, and what is my aim to make? and that even the little 'I' that I create, is that an aim? Because it's only a little stepping stone to give something like a handle, like a

crowbar, where you need a point where it can rest like a fulcrum, so that you can lift the Earth. This - these are the problems, and you know your Greek mythology - where to put that point - outside the Earth, so that it can be lifted, so that the Earth, like a rock, can finally find its proper place and not be constantly immersed in the totality of the soil, which we call the Universe.

So for that reason, every once in awhile, I doubt if such communications can be given by means of a little tape, or even by means of a book. And then realizing what Gurdjieff has tried, and the necessity, already quite early after he got through with St. Petersburg and Moscow, and was driven out, and - through Constantinople, from the Caucasus - finally, after a little bit of an abortion in Mararat, that he finally - and London, had to settle down at Prieuré, and then started and created that kind of a school, the school of the so-called forest philosophers . And why it happened that then an accident cuts it short, and then the continuation, you might say, on a lower plane by writing a book, because that was all, then, that was left to him as a possibility; and we take that book, and we start to talk about it, and we say it is this and that , even we call it ABC, as if it is a grammar of how to live. And then that goes, again, diluted in some kind of a form, in a tape to be listened to with a group of people, who after some time may become familiar with the voice, but it does not mean that they will be familiar with the substance. And that every once in awhile in listening to what has gone on in a little bit of a meeting like that, that one feels really like getting up and hitting the door or the chair, or saying, "God damn it, what's the matter with them! Why can't they understand that and that, which time after time has been told?"

And then I look here, and I say, How often is it necessary to remind you?

Why is there such forgetfulness in one's unconscious state? And the only conclusion one can reach is, that the bondage is already so tremendous, and that the crystallization processes - even in youth - have started already to hold down and put their fangs in you and keep you with the Earth, and won't let you go. And that sometimes dynamite is not enough. Sometimes we call it a 'shock' - to wake you up - to tell you - what are you busy with? Is it important to Work for a soul? Is it important in your daily life that you start to understand that certain things in your daily life are in the way, and it is necessary to clean up the mess first, before you even can start thinking about something that has to do with the application of esoteric knowledge. And that one ought to be much more simple, and just - if one wishes to Work - accumulate a few facts about oneself in a very truthful manner, and place them in a certain space in your brain to be used for later reference. Because this is really what is needed, the accumulation of data about yourself, and for that you Work here, because you find that here, at least, you can try to be a little honest; and if you are unconscious, you can expect that someone else may happen to look at you, and then even can come to a conclusion, that after all Gurdjieff was not worthwhile enough, not even among us.

And then we dare to talk to new people, and invite them, and want to tell them all about Work. And we want to tell them how good it is, and they they ask, What is so good? And then they say, If I look at you, what has happened to you - of course I didn't know you five years ago, ten years ago, but what is there now that you can say, 'This is the act of a conscious man?' And then many times one is ashamed, and the only excuse is, It is difficult, and the bondage is much more than I originally thought. And the force which keeps me here is, of course,

Mother Nature, doing Her best to keep me asleep.

So, one must look at such attempts with a great deal of trepidation. And it is not, it is not that I wish to give it up, because I think that even if one could be converted, it is already worthwhile. If on the road to try to communicate to certain small groups or a little larger, and there is only one person among thirty or forty or maybe about ten, it is already worthwhile. And even if one says - the other nine may be sacrificed or they sit and they change, and someone else takes their place, it will not do them any harm; at most it will give them a prejudice. But a person is filled with prejudices anyhow, and it doesn't matter if it happens to go in the direction of Gurdjieff or anywhere else. But in the case of that one person, it is worth while, because something then is kindled. And there is joy in Heaven when one can return to his Father.

I believe, you see, that it is necessary to have much more coherence among us. That it is something that you have to feel. It is not anything that I can prove and that I want to convince you with - simply talking about it and then saying, Why don't you? , because there is no reason that I can even bring to bear to that kind of a subject. All I can say is - you try, and maybe some emotional state can be reached by you, on account of which you understand then, that something must take place. And what has to take place with you will then affect other people, and then you will not be ashamed when you make the attempt of honestly, trying to bring out that what is your inner Life at the proper time, when you feel that there is not going to be any damage, either to the outside world, or to the inner Life of your own. And then one can, in all silence, wish to sit together and to contemplate - what is there in my life that was not right, what is there that has been here, today?

And be honest. The accountant won't come and check your books. There is no controller in this system. There is not even a manager, than only you yourself - the general manager of your Life. And whatever it may be that afterwards, at the moment of death will be required, hell fire, or something that one does not as yet know - don't believe it. It will be exactly the same as here, only without a physical body. There is no difference, then only a little bit more freedom from certain forms of behavior. That is why death does not have that meaning that the Bible or some concordances want to interpret as such, to give you the fear of the devil, that he is going to go after you - he won't - he won't even know where you live. You continue to live when you die. You build now for that life, and in building for that life, you build for this life. And it is not anything that I can say, Here, it is like a package that you can buy, because it is not for sale. It is only a statement of an experience which - of course I, you might say, assume, since I have not experienced physical death as yet, but I do know about death in ordinary life. I know what it is to lose oneself. I know that there are many times during a day that death knocks on the door, and that one feels, that at that time certain bonds have to be loosened, and that one cannot continue in the same way, and that sacrifices have to be made and that sometimes one dies thousand deaths during a day.

This is the reason why we Work, to be able to understand such problems, and to keep your head above water, so that you can continue to swim, and that you might have in your thoughts a recollection of certain events which may have made an impression, and may have at the time given you something substantial, so that afterwards when you remember it - and even if you do remember it as a shock

that upset you and was disagreeable and completely obnoxious to you - that you can derive something from it, for the purpose of continuation of your life; and that, in that way, such experiences - with your friends or with your enemies, with your father or mother, or with your children, with whoever happens to be around, with whatever kind of a type you happen to be, and whatever was dealt in the cards, so that wherever your place is, is in connection with that what is surrounding you - it doesn't matter at all anymore, because all of it has one aim - to help to wake you up.

If there is a state of Consciousness after the waking sleeping - sleeping state - the waking-sleeping state, if we are familiar with physical sleep as a certain state of hibernation or a reduction of the activity of one's mind, then that what could be possible is the knowledge of oneself in such a way that it is a Consciousness and Conscience combined, in which the Self can assert its own right of existing as Life in contact with that what is of a higher form, of a greater - not a greater than only in the sense of more value - of a lighter density, of a less bondage, of that what ultimately will give you the freedom; that that then, for Man, existing as Self-consciousness, with a capital 'S' written all over - that then, that kind of a stepping stone can give him an idea - what would it be, if there could be for me, as a container of Life, the realization of a Cosmic Consciousness in the name of the Lord?

Such are the aims, faraway, and they are brought down immediately to this life whenever you wish, because in a moment all of this is contained. One has to learn to see that a circle with a circumference can be shrinking - shrinking constantly until finally a point is reached in which everything that was contained in

the circle, still reduced to almost nothing, nevertheless exists in its full rate of proportionability between the different parts; that that what is contained in the entity is a Totality of all things, that what is God, in entity, is God in component parts. That what man is in component parts can be God, when a man wishes to Work for Unity.

Make up your mind tonight for tomorrow. It doesn't matter if you were disturbed today. Maybe certain things rubbed you the wrong way. Maybe you don't understand enough as yet to be able to digest all kinds of food. Maybe it is necessary to realize that one has to come to oneself, and then with one Self, in consideration only with oneself, what it is that has affected one, and the particular state in which one is physically, emotionally, or intellectually, and that sometimes the question of equilibrium is far to seek, and there is still something that is, you might say, alive, but alive in the wrong way because it is misapplied. That what is Life within one is first applied to the center of one's Being. It is not allowed at times to go out into all kind of manifestations - neither joy nor anger. It has to be contained within oneself, and within that whatever one is essentially essential - that is Man, and from there he starts to Work, because that is where his Objectivity can be understood. And so when you consider this day in connection with tomorrow, and hope to God you will wake up, that there will be a chance that your eyelids will not remain closed forever, that then, when you are awake and when you see the day, and let's hope a little sunshine, and the continuation of the physical activities which you did today and to which - I hope tomorrow you really will be devoted. Not just do it. Not just because someone asked you. But I wish that for one day you could make tomorrow a day of an emotional kind, in which you say, "But I wish with all my heart, because - I want to experience what it is to be

really alive."

If you could make that, and forget all about negativity, and all about people who are not right for you, so that you in simplicity can be what you really wish to be deep down in your heart, overflowing with Life, and growing into that, and being able to link it up with God in that kind of a devotion, of wishing - if it is required - to lose yourself, to find your Life wherever it then happens to be. The assurance must be that it is somewhere, and that you have to find it. And that maybe tomorrow you will be able to hold on to it a little longer than usual.

Goodnight.

END OF TAPE

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*Page 7 - Tape reads - lion - throughout; changed to wolf.
W.A.N.